

THE LYFE OF SAINCT IUDE

after Saincte Hierome.

Iudas the brother of James lefte behynde him a litell epistle whiche is of the seven catholike epistles. And because he taketh witnesse in it out of the booke of Enoch which is Apocryphe, that is to say withoute autoritie, it is trieste of many: howbeit it hath ben taken wothye autoritie bothe for the aunciente and ble of it, and is accounted among the holy scriptures.

THE ARGVMENT VPON the Epistle of Jude by D. Erasmus of Roterdame.

It is vehemently displeased with many wordes agaynst them, that being blinded in theyr owne concutious appetites were aduersaries to the Gospell: whiche thing notwithstanding ought to seme no newe matter, inasmuch as they were predestinate to this ende, and it was spoken of before by the Apostles, that that kynde of men shall lurkingly creepe among the flocke of Christians. Agaynst this sorte, he so armeth them, that they may forecast bothe to recapture them eyther with blaunying, or save them by warning geuyng. Which thing if they possiblye can not doo, yet they prepare them selues readyly agaynst the coming of Chast.

Thus endeth the Argument.

THE PARAPHRASE OF Erasmus vpon the Epistle of Sainct Jude thapostle.

The text.

¶ Iudas the seruant of Iesus Christe the brother of James. To them which are called and sanctified in God the father, and preserved in Iesu Christe: Wherewith vnto you and peace and loue be multiplied. Wherefore, when I gaue all diligence to write vnto you of the iudgemente saluacion, it was needfull for me to write vnto you, to rebuise you that ye should continually laboure in the faith, whiche was once geuen vnto the lapetites. For there are cerayne vngodly men craftely crept in, of whiche it was written afore tyme vnto such iudgement. They receiue the grace of our God vnto wantonnes, and braye God (whiche is the onely Lord) and our Lord Iesus Christe. Wherfore I therefore put you in remembrance, for as muche as ye once knowe this, how that the Lord (after that he had deliuered the people out of Egypt) destroyed them which afterwarde beloued not. The angels also which kepte not theyr first estate, but left theyr owne habitation, he hath reserved in chayne in darknes vntill iudgemente vnto the iudgemente of the greates day: such as Sodom and Gomorrah, and the cities aboute them (which in lyke manner defiled them selues with fornicacion, and followed strange desires for to be an example, and suffer the payne of eternall fyre. Likewise, these bringe dishonour by dyables despye the flesh, despye rulers, and speake euill of them that are in authority. Yet Michael the archangel when he stroue agaynst the angyll, and disputed aboute the

body

body of moles, but not geat saylinge furcace, but sayde: the losbe rebuke the. But these speake cruelly of those thynges which they knowe not; and what thynges they knowe naturally (as beastes which are without reason) in those thynges they corrupte them selves. Wherfore vnto them, for they haue folowed the waye of Cayn, and are verry geuous to the recorde of Salam for iheres sake, and perishe in the reason of Choise. These are spottes whiche of pource synners traile together, without feare, scopyng their selues. Cloudes they are without warre, caryen about of mynbes, feres without feare at garber ryng tyme, theye see, and plucked up by the colles. They are the ragynge waves of the sea, somynge out theye owne Name. They are wandring sheeres, in whome is referred the myt of daykenes for eues. Whoch the seueneth from Adam prophesied before of Iacob, saying: Beholde, the Losbe shall come with thousandes of sayntes, to geue iudgement agaynst all menne, and to rebuke all that are vngodly among them, of all theye vngodly dedes, whiche they haue vngodly committed, and of all their cruell speachynge, whiche vngodly synners haue spoken agaynst hym. These are murmurers, complayners, walking attre theye owne lustes, whose mouthes speake proud thynges. They haue men in geate reuerence because of an awntyge. But ye beloved, remember the wordes whiche were spoken before of the Apostles of our Lorde Iesu Christ, howe that they tolde you that such shoulde be begyled in the last tyme, whiche shoulde walke attre theye vngodly lustes. These are makers of scies, feebly, naminge no spierite. But ye dearly beloued, castie your selues in your moste holy saythe, prayinge in the holy ghoite, and hepe your selues in the loue of God, to hyng for the mercy of our Lorde Iesu Christ vnto eternall lyfe. and haue compassion of some seperating them; and other saue with feare, pulling them out of the fyre (and haue compassion on the other) and haue the spierite of the Lorde. Iesu Christ that is able to kepe you ffe from synne, and to present you faultles before the presence of his glory with ioye (at the coming of our Lorde Iesu Christ,) to God ouer faultles, (Iesu Christ Iesu Christ out Lorde) which onely is wyle, be glory, maiesty, domynion, and power (before all woordes) name and eue. Amen.



Judas Thadeus the seruante of Iesu Christe, the brother of James, write this Epistle not to the Iewes onely nor to other newly conuerced, but to all men in commune, whome the tender mercye of God the father hath of his owne free will sanctified, and hath also without the helpe of the lawe made godly of vngodly, and of Idolatours obedient followers of true religion, whom also the bounteous goodnes of God had preferred in Iesu Christ to this end, that they shoulde not audunt with other into the dongron of everlasting damnacion, whom in like manner his free liberall goodnes hath now called vnto the saluacion of the Gospell. There is nothing that I can wishe vnto you moze fortunate, than that the goodnes of God would alwayes multiple in you his giftes, mercede, peace, and charitie: Perceiue, that you may absent your selues dayly moze and moze from the vices of your former olde life: Prace, that you may through godlynes of life nourish the concorde, which you haue with God: and Charitie, that you may through mutuall concorde be all of one mynde and eche one bounteously good to other. Dearly beloued, soasmuche as the loue of the Gospell maketh all thynges commune, whether it be good, that chaunce or whether it be badde, namely in those matters that pertyne to eternall saluacion: I had so great a desier to write vnto you concernyng your saluacion, wherof I am no lesse carefull than if it were myne owne, forsomuch as brotherly loue pricketh me forwarde therunto, so as I could not forbear, but I must exhorte you in this Epistle, to stande harde against the false Apostles, for the defence of the sincere saythe, whiche was once deliuered of the holye Apostles. And not onely to labour in this, that you continue stedfast in your saythe, but also to laye your helping handes vnto other, that they bee not begyled of

The charitie of the Gospell maketh our to be as gladd of an others good, as to be as sorry for an others hurt. And though it were to himselfe, I had not as willingly

The paraphrase of Erasmus vpon the Epistle

Whence to be
commune, as
the pharisee
call Ana-
baptistes as
whiche
became.

the betrayers. For it is not possible to thinke what a Jewell the treasure of
saythe is, and it standeth vs in hande to watche so muche the more warily a-
bout vs, that it be not turned awaye from vs. For where as we deliuered the
Gospelles doctrine vnto you purely and sincerely, euen as we receyued it of
Christe, yet there haue a sorte of wicked ones thrust in them selues among in
the meane season, vnder pretence of religion, and like woolues haue crept in
to the shepdes shepfold, scyting them selues out in a shewe of godlines, where
indeede they are very enemies of true godlines. And that thys gaffe should not
disturbe your myndes as though it were a newe matter: it was thus decreed
long agoe by the secret counsaile of God, thus was it spoken before, that there
shoulde rise men which with theyr wicked impietuousnes shoulde bothe ex-
cite your godlines, and pull condemnation vpon them selues: they turne the
free libertall gifte of our God (wherewith he hath once freely pardoned vs our
synnes, and let vs at free libertie from the sharpnes of the lawe. In to an occa-
sion of wantones, where as they ought rather to be prouoked through his bene-
ficall goodness, bothe to marceyue and turne the the innocencie freely giuen
them, with godly studious endeuours: and being enflamed with the charite of
the Gospel, to do with a good will the workes of righteousnes more plenti-
fully and more exactly, than Moyses lawe had appoynted before. But nowe
these men abuse the libertie that is giuen them, vnto filthyness and licentious-
nes to synne, and fall of theyr owne accord backe agayne in to theyr olde bonde
licitude, from the which Iesus Christ had redeemed the with his owne bloud:
a venge God, whom they once professed, where as he is the onely lord a maister
of all thinges that are in heauen and in earth: and venge also our lord Iesus
Christ, which hath made vs free to him selfe with the price of his owne sacred
bloud. It availeth vs nothing to bee redeemed, vnles we continue steadfaste to
shew in those thinges, wherunto we are called. I thinke it not necessary, that
I shoulde reaxe you, leaue you forgette nothing, but I only put you in remem-
brance lest the thing that you knowe shoulde slippe out of mynde. It auailed
the hebrues in tymes past nothing at all, whom (being the figure of the tymes
that nowe are) Iesus trained out of the hard and miserable bondage of the E-
gyptians, through the reade sea in to libertie: but euen the same, whom he mer-
cifully preserved whan they steepe vnto him, he destroyed agayne after a worse
sorte, whan they trusted and murmured against God in the desert. That,
which the bondage of Egypte was vnto them, the bondage of synnes was vn-
to vs: that whiche pharaos that straight and intolerable lord was vnto them,
the deuil was the same vnto vs, vnder whose tyrannye for our owne synnes sake
we were intangled. They putting theyr trust in God, escaped safely through
the myddes of the waters in to libertie: and we in beleuing the Gospel, haue
through Baptisme escaped Satans entere. But like as some of them made
not spede with all one sayth in to the lande of promise: and vnto them the good-
nes of God was not onely vniuersall, but also it turned in to the snare of
theyr damnation: euen so vnto vs it availeth nothing to haue once set aparte
our synnes, vnles we also growe forward with constant myndes in to better,
and better, and preace to the inheritaunce of the life of heauen. Moreover I
would haue you to remembre this also, that it profited not such the angelles
them selues to be so created, that they were companions of the Godhead, but
alsoe as they had chaunged that most fortunate nature through theyr owne
wickednes

wickednes, and perished, not till in the condition they were in, he thrust them
 downe headlong out of heauen, and hauing depriued them of the light of hea-
 uen, he damned them in everlasting darkness in hell. And there they are reserved
 in chains that can not be loosed, vnto the day of the last iudgement, when be-
 ing condemned, they shall be conuyned to burning paynes. Howe soe-
 some and some, and the residue of the clergie that into aduancing (where as
 they flourish in all plemorous wealths of thynge) because they abused the li-
 berty of conscience of god vnto riot and outrageous luste, bellying their sel-
 ues with wylde and apomynable soyes of filthynes, are dispatched by the word
 of god, being consumed with fyre from heauen, to chynce they myght be an
 example vnto other, that shoulde be benefites of Christ vnto the filthynes of life.
 For they shall not escape like peyse, that synke after like soye. Doe not they
 synke after like soye, which being belayed with floueing, or canes of false plea-
 sures, doe, not only defile theyr owne bodies, but also let naught by theyr ex-
 ample, and those that are in autowrye: and are not afrayed to rayle agaynst them,
 vnto whoe for autowrye sake they are in, they ought to do reuerence. But Micha-
 el the archangel, when he had disputacio with the deuil concerning the body of
 Moses, was yet afrayed only to speake raylingly to the deuil though he were
 the moste filthye fiende. But where he could not abyde his wicked talking, he
 moderately tempered his curse, after this wyse: The lord (quod he) rebuke thee.
 Than if Michael were afrayed to speake, whydly is the deuil, howe muche
 more intoltable a thing to they, that are not afrayed to curse, or speake curll of
 men that are in autowrye and dignitie ouer them. But these men are peruer-
 se is so great, that whete, they haue no cause, yet they speake curll rothe and
 rayle agaynst those thynges that they vnderstande not. On that other parte
 they are so soye corrupte with vyce and lecherous luste, that in those thynges,
 wherein byre beastes being quite without reason, lyue well and temperately, as
 in meate, byrke, and in carnall copulation, in these matters they behaue them
 selues moste vncynfully. But woo bee vnto them, that shall haue the commune
 reward to happen vpon them with those, whose wickednes they folowe the ex-
 ample of. For they see not Iesus Christ before theyr eyes to take example at, but
 Cayn that killed his owne brother, vnto whom the myshchynous soye of enue
 perswaded first of al to doe murder: and Balaam, who being corrupt with lu-
 cre, went about to curse the people, who God had blessed: also Chore, who ha-
 uing kered a conspiracie, rois agaynst Moses, and with his woyme conspirours
 was by an horrible example quite dispatched. These are they, which where you
 lue purely and chastely and embrace Gospelike charitie, are as spotted offra-
 cing your company: and where you fast, they geue them selues to riotous ban-
 quettynge one with an other. Etheer are they restrained for reuerence, or feare
 of any man from lycencious filthynes, but without respecte rashly followe that
 thing that pleaseth theyr owne appetites. And yet in these dedes doing, they pra-
 fesse them selues to be teachers of the gospel, and guydos to true vertue. But
 they are like vnto cloudes, whiche hang a lofte, and where as they woulde ap-
 peare to be disposed to rayne vpon the thyrstye grounde, yet they are drye, and
 haue no water to succour the grounde withall, but are rashly caried about
 here alwaye and there. And are with theyr owne vayne lustes: being like vnto
 trees, whiche in the later ende of come becometh be fayre blossomed, and make a
 lyeng hope of fruite, whan they muste wither by and by, not only being all ro-
 gethes

The paraphrase of Erasmus upon the Epistle

rather profitable, but altogether dead, in that they neither have left them selfes true Gospellike godliques, nor have other with them into instructions: neither is there any more hope of life in the, then men plucked up by the roots, wherein is no hope that they shall spring againe: who malimote as they are conquer and gaine is looses, they alwaies with some manner of noise oppose against the quietnes of the congregation, being like unto the outrageous waves of the sea, that ruffle them up on the one, and for all that they doe nothing, but raise abroad theyr own rebellious and stormes as much as in them lie: whom we see like true flacks, which when they pretende with shewes of light to be guides of the waye, yet malimote as they are casters about, and feele not constantly that whiche is their light, but are led a waie by theyr owne affections now hither now thither, they carie those that are simple and inconsiderate into displeasure. Their manner sheweth that let out their light with a false signet light in this world before men, that not escape the iudgement of god, although he doe not now presently punish them, but reserve them to the eternall punishments of hell. These men, albeit they are taken up in best speeches, yet little you should thinke that some very thing were charged unto you, which which was the lesson from Abaile, prophecies of thousand ages, and of their troubles which they must in time coming suffer. For he speaketh in this wise: Shall he the lord counteth both an innumerable multitude of his sayntes, to practice subyugment agaynst all, and to reprove all those that are wicked, of all theyr doings which they have wickedly doone, and of all things that they have subverted and fearfully spoken agaynst him: not only those that are naughty sayntes, but also the wicked and contentious persons agaynst god. For in deed they, sing they measure felicity of this life by the pleasure of the body, beare impatiently, if they susteine to have affliction or calamitie, neither are they altered to murmure agaynst god in theyr quiettinges, that he made man after such a sort, that he should be but of short life, that he should be ensnared to diseases, wishing this life to be much exceedingly long, and out of daunger of displeasure, because they have no trouble of the lyfe to come. And yet where they can pretende their felicitye and so vile matters in theyr mynnes, yet theyr mouth breatheth of certayne greates high matters, and professeth a certayne wonderfull learned knowe of wisdom, where as they are with little voluptuousnes most blissh that may be, but also hembreaking of sayntes, which thing booth most principally defile the doctrine of Christe. For they speake not those things that the truth of the Gospell teacheth, but the things that are pleasant and acceptable to them, whom they hope to get any wayntage by. Agaynst the poore they are pyennes, but towards the ryche they are very clabackers. The malice of these men shall the lesse encombye you (brave beloved) if ye remember, that it was tolde before hande in trines past of the order of the Apostles of our lord Iesu Christe, namely of Paul and Peter. For they tolde us, that in the later tymes there shoulde rise up mockers, that shoulde defile the most pure doctrine of Christe with theyr wicked gospelles, not living after the rule of the Gospell, but after theyr owne wilkes and abominable affectes. And thus a manner maye knowe by this maner, whether or other that live after the spirit of Christe, and havinge confirmed each other things set theyr studie upon heavenly thynges, agree in one quiet concord, these were by dissensions, because they be worldbelingers, and grasping them

selues in to the seruice of worldly affectes, and hopde of the spirite, they hunt after voluptuous pleasures, seke to reigne aloft, and scrape after lucre. And those that let theyr myndes vpon these matters, are not fitte for Chyssen concord. For they had rather disturbe the tranquillitie of the flocke, than to be brought in to orde. But as for you, deare brethren, that are spirituall, see you geue diligence, that you maye be more and more, as lyuing stones, heaped together in to the building of God, cleauing fast to the sure foundation of your moste holy sacred faith. Once you were perswaded, that the goodly shoulde not want theyr rewardes, how soeuer they are afflicted here in this life, requyre not rewardes therfore in this worlde; and the wicked shoulde not faile of theyr deserved tormentes, count not to reuenge your selues. And therfore make earnest ctyng for the helpe of God continually with pure and spirituall prayers, and perserue you euery one other with mutuall concord, and mutuall charite. For God heareth none but those that be of one harte. Rather put you any distrust, if you be troubled sondry wayes in this worlde for Chysses sake, but loke to the merite of God to be exhibited not in this life, but in the yste that neuer shall ende. In the meane season hauing consideration of the persones, geue you diligence, to saue al men, some gently and frendly in calling them agayn vnto better purpose, and the other saue with feare, as if you caught them out of the fire, and hate not þe me, but this carcas defiled with peachy affectes, wherewith mannes mynde is burthened and defiled, as it were a core seyled in fithre. And it is conuenient to amende other mens fautes so much the more gently, in that no man being conuersant in this self body can chole but bee vncleane. For that is not in the power of man lesse any manne shoulde boastingly challenge prayse to him selfe, but all gloire, might, empire and power bee onely vnto God our sauour, through Iesus Chyist our lord, not onely in this worlde, but before all wyldes and in all ages to come for euer & euer. For in dede there is none but god alone that is hable to geue thys vnto those that labour for it, that although being enuicento with the self scaple body, the worlde callen you on euery side away fro the purpose of godlynes, yet you kepe your selues Innocent still to the ende, so that not onely me can fynd nothing in your maners, to fynde fautes at, but also that you are ordarned such in the sight of Goddes Maiestie, that he is delighted with nothing in you, whiche seeth the moste inward passages of your myndes. And when that shall come to passe, you shall reioyce and be glad in the commyng of our lord Iesu Chyist, when another shall make heauy cheare, whiche seme in the meane space to lyue sweetly. And that thys maye so be, prayre ought to bee made with all earnest helpes.

Thus endeth the Paraphrase
vpon Jude.